

لا اله الا الله محمد رسول الله

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## The Ahmadiyya Movement

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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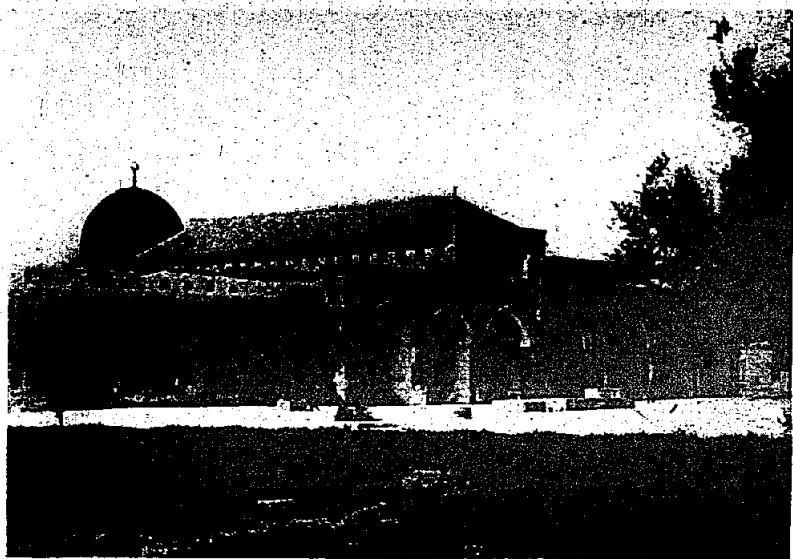
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# The Mosque Al-Aqsa, In Jerusalem



General View

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اِذَا الَّذِيْنَ عِنْدَ اللَّهِ اِسْلَاحٌ

## A Passage From The Holy Quran

### Transliteration

Inna-lladheena quaaloo Rabbuna-Allaahu thummastaquaamoo tatanazzalu alaihim-ul malaa-ikatu allaa takhaafu walaa tahzanoo wa-abshiroo bil-jannati-llatee kuntum tooadoon.

Nahnu awliyaau-kum fi-l-hayaati-dduniyaa wa fil-aakhirah; wa-lakum feehaa maa tashtahee anfusukmu wa-lakum feehaa ma-taddaon. Nuzulam-min Ghafoorur-Raheem. (XLI-30-32)

### Translation

And as for those who say: Our Lord is Allah, and then are steadfast, angels descend upon them, saying: Fear ye not, nor be ye grieved but receive good tidings of the paradise which ye have been promised.

We are your Guardians in this life and in the next; ye shall have therein all that your souls desire and therein ye shall have what ye ask for.

Hospitality from the Forgiving, the Merciful.

(XLI—30—32)

من احاديث الرسول

## The Sayings of the Master Prophet Muhammad

Ayesha reports that the Holy Prophet was accustomed to pray the following prayer: "O Allah! I seek refuge with Thee from sin and from being in debt." Someone asked, "O Prophet of Allah, how often dost thou seek refuge from being in debt?" He replied: "When a man is in debt, he speaks and tells lies, and he promises and breaks it." (Bukhari)

Ayesha reports that the Holy Prophet said: "Give gifts to one another, for gifts take away rancour." (Tirmidhi)

Ayesha reports that the Holy Prophet was accustomed to accept a gift and to give a compensation for it. The Holy Prophet loved the exchanging of gifts. (Bukhari)

Ayesha reports that the Holy Prophet was accustomed to say his prayers at night in his chamber, and the wall of the chamber was low, so the people saw the person of the Holy Prophet while he was standing in prayers. And some people got up and followed his example and said prayers as he did. (Bukhari)

Abu Huraira relates that he heard the Prophet say: "By Him in Whose hand is my soul, were it not for those men among the believers who love not to remain behind me — and I do not find that on which to carry them — I would not remain behind an army that fights in the way of Allah; and by Him in Whose hand is my soul, I love that I should be killed in the way of Allah, then brought back to life and killed again, then brought back to life, then killed again, then brought to life, and then killed again." (Bukhari)

# Excerpts From the Writings

of

**Hazrat Mirza Ghulam Ahmad**

**The Promised Messiah and Mahdi 1835-1908**

## The Attributes of God

The next attribute of the Divine Being is contained in His name, "*Assalam—the God of Peace*"—Who is Himself safe and secure against every defect, adversity or hardship, and provides safety and security for others. The significance of this attribute is evident; for, if He Himself had been a prey to suffering and adversity, persecuted and beaten by men, or unable to carry out His own designs, no heart would ever have looked to Him in trials and afflictions in the hope of deliverance. Thus He says of the false deities:

*"Verily they on whom you call beside God could by no means create a fly though they were all assembled for that purpose; nay, were the fly to carry off aught from them, they could not take it away from it. Weak of understanding are the worshippers of these false deities and the worshipped ones themselves are destitute of all power. (Such weak things cannot be deities), but the true Deity is God, Who is more powerful than every powerful being, and the mighty one who overcomes everything, who can neither be seized nor beaten by human beings. (Such people who invoke the false deities are in error); they have not formed a worthy and true estimate of God the object of their worship" (XXII:72).*

With reference to another attribute of God, He is called "*The Granter of security and the Establisher of proofs for His own unity and excellence.*" This attribute calls attention to the fact that the believer in the true God may consider himself safe on every occasion. He is not ashamed before people because he has strong and cogent arguments in support of his assertion, nor shall he be ashamed before God. But the worshipper of a self-made deity is always in trouble. Having no proofs

in his favor, he takes every foolish assertion which is contrary to reason for a deep mystery so that under that name his absurdities and errors may pass for something transcending human reason.

The verse which has partly been quoted above, then goes on to say:

*"Guardian over all, overcoming every power, Mender of every breakage and Restorer of every loss, and above every need"* (LIX: 23).

And again:

*"He is God, the Maker of bodies, the Creator of souls, the Fashioner of the image in the womb, to whom belong all excellent titles that man can imagine."* (LIX: 24)

*"The inhabitants of the heavenly bodies declare His sanctity and holiness as well as the inhabitants of the earth; and He is the Mighty and the Wise"* (LIX:24).

This verse shows that there are inhabitants in the heavenly bodies who follow the Divine rules of guidance.

Again the Holy Quran describes God as: *"His power extends over everything."* This is the real source of comfort for the worshippers of the true God, for how could man centre all his hopes in Him if He himself was weak? Elsewhere we also have: *"The Nourisher of all the worlds, the Merciful, the Compassionate, the Lord of the DAY OF JUDGMENT, listening to supplications and answering them, the Acceptor of prayers."*

And again:

*"The Ever-living and the Source of all life, the Supporter of all."* God is here described as eternal and everlasting in order to exclude all notions of His death ever leaving His worshippers without a master.

*"He is the one God without an equal, neither has He a son, nor is He a son, nor is there any other being of His kind."*

It should be born in mind that justice in relation to the Creator consists in being firmly established upon the true path of Divine Unity without deviating a hair's breadth from it. The moral injunctions to which I have here called attention form a part of the ethical teachings of the Holy Quran. The most conspicuous feature of all of these teach-



ings is a perfect freedom from excess and default. The Holy Quran does not categorise any quality as a moral quality unless it is within the proper limitations. It need not be demonstrated that virtue lies in the middle course; in other words, it is a mean between two extremes. Whatever inclines a man to the middle path and establishes him in the mean course is conducive to good morals. The man who acts on the right occasion follows the mean path which alone can lead to any good. The farmer who scatters seed upon his field either too late or too early departs, in so doing, from the middle path and the result would be a waste of seed. Virtue, truth and wisdom all lie in the middle path and he only can walk in that path who watches for the opportunity. Between two falsehoods which occupy either extreme lies the middle course, the path of truth, which can be kept only by the observance of the right occasion. As in other moral qualities, the middle path should be adhered to in the recognition of the existence of God. The mean in this consists in avoiding, on the one hand, the view of God which divests the Divine Being of every attribute, and in rejecting, on the other, the view which likens Him to things material. This is the position which the Holy Quran has taken with regard to the attributes of the Divine Being. It recognizes Him as seeing, hearing, knowing, speaking, and so forth, but cautions us at the same time not to liken Him to anything which our senses can comprehend. Thus it says:

*"No one participates with God in His person and attributes"*  
(XLII:9).

*"Liken Him not unto any one of His creatures"* (XVI:76).

Being like unto us in some of His actions, He is yet a pure Being, such is the true conception of God. In short, Islam adopts the golden mean in all its teachings. The opening sura of the Holy Quran inculcates the adoption of the mean path when it teaches the well-known prayer:

*"Guide us in the right path the path of those upon whom have been Thy blessings, not of those upon whom has been Thy wrath, nor of those who have gone astray."*

In this verse three sorts of people have been mentioned. First of all,

by "Those upon whom has been Thy wrath," the Holy Quran alludes to people who assume an attitude of anger against God and thus following their own savage inclinations call down the wrath of God upon themselves. Then there are "Those who have gone astray." It refers to those people who are led astray by following their bestial inclinations and their delusions. Midway between these two extremes are the people who walk in the right (the middle) path and whom the Holy Quran denominates. In fact to direct people in the middle path is the one object of the Holy Quran. Moses laid stress upon retaliation and Jesus upon forbearance, but the Holy Quran taught the use of both in their proper places. Elsewhere in the Holy Quran we have:

*"We have made you walk in the middle path and taught you the golden mean in all things" (II:137).*

Blessed are they who adopt this course, for as the Arabic proverb says: *"The golden mean is the best."*—The Teaching of Islam.

---

"There is a peace that passeth understanding;  
There is a joy the world can never know,  
There is a light, you will not find it burning  
On any land or sea where'er you go.

"This joy of mine is not earthly making  
Though you may find it in the sunset's blush;  
Above the noise and din of human striving  
There is a Presence and a holy hush!"

# Islam and World Peace

By Sir Muhammad Zafrulla Khan, K.C.S.I.

*(Concluded from last issue)*

In the economic sphere Islam enjoins cooperation as against exploitation. Islam teaches that no nation can prosper in the long run, by seeking to make itself rich at the expense of another nation. Whenever that is attempted it leads in the long run to misery and to want, and not to prosperity.

The Quran says, "We have provided resources for different sections of mankind. Let no section of mankind raise covetous eyes towards the resources which have been provided for other people."

What should they do? Each has been provided with certain resources. Islam says, if you will concentrate upon the proper and beneficent development of the resources with which you have been provided, and will establish a fair and equitable system of cooperation with the other nations with reference to the resources that they have, the prosperity that will result therefrom will, in the long run, be more lasting and will make the largest contribution toward world well-being. That is the principle that Islam teaches in the economic sphere.

Islam bars exploitation. The mischief of exploitation as against cooperation may be explained by a simple illustration.

Assume that there are six members of a family. Suppose one member of that family happens, one morning, to get up earlier than the other members. He goes and looks into the pockets of the other five members, and in each pocket he finds two dollars, and he takes those dollars and puts them into his own pocket.

He thinks he is ten dollars the richer, but that is a fallacy. He has, at the moment, ten dollars in his pocket, but he is not the richer for that, because he stole them from the pockets of the other members of the family and the family as a whole is no richer. Whereas, if each member were to employ his day usefully, and by the evening each of

them were to earn a couple of dollars the family would be richer in the evening by twelve dollars.

That is the case of the nations who, in the past, have tried to exploit the resources of others to gather wealth unto themselves. True, for the moment, they gathered up that wealth. But in the case of most of them, where is that wealth today, and what has it availed them? There are many nations today who have never possessed an inch of colonial territory, and the average citizen of those nations is happier, more prosperous, dresses better, eats more and better, than the citizens of some of the biggest colonial imperial powers.

That accumulated wealth did not prove lasting, and the Quran says what we are to strive after is real prosperity and lasting prosperity for mankind.

In the economic sphere generally the theory that Islam inculcates is this: It teaches that the ultimate sources of wealth are not only capital and labor. According to Islam there are three sources of wealth: those that are the gift of God to the whole of humanity — the sun, the moon, the resources of the earth, the winds that blow, the clouds that bring rain etc. and those that are individual, viz., capital and labour. Therefore, in the distribution of wealth, Islam makes three divisions rather than only two. It says to capital you can take your share; to labor you can take your share; but the share of the community as a whole must be returned to the community as a whole, otherwise your wealth is not going to lead ultimately to real prosperity. That share which has to be returned to the community is, in Islam, called Zakat. Again, the root from which the word Zakat is taken has two meanings. It means purification — that is, taking away from you that which does not belong to you, so that the rest will become pure, and it also means the fostering of the well-being of the community.

The administration of the fund known as Zakat must be by the state, and it has been defined as "a tax which is to be recovered from the wealthier sections of the community and to be *returned* to the

poorer sections." It is their *right*. The objects of *Zakat* which have been laid down by Islam include the relief of poverty, the promotion of public works, the provision of capital where talent exists but capital is lacking and the provision of maintenance for people who devote themselves to the service of the community but can get no return for their services in money. *Zakat* is to be administered by commissioners of *Zakat*. That is the economic adjustment that Islam seeks to bring about inside the community.

Now I go on to the social aspects. In the social field, Islam seeks to maintain the equality of every human being before the law. Islam is the deadly enemy of all privilege; it doesn't matter what it is based upon. It bestows no titles. It sets up no hierarchy. It recognizes no patent of nobility. A man may be born in the poorest family, yet he might, in due course of time, be elected the Caliph or the ruler. It doesn't matter who he is. It doesn't matter whether he is a stranger or was born a citizen. Even the head of the state in Islam has no privileges.

On one occasion Omar, the great Caliph, was sued by somebody who thought he had a claim against him. He was summoned before the *Kazi* (judge) and appeared in court. The *Kazi* stood up and saluted the Caliph, the Caliph being the sovereign. Omar rebuked him. He said, "You are not fit to administer justice, inasmuch as you have made a distinction between the plaintiff, who occupies the position of an ordinary citizen, and myself, who happen at the moment to be the sovereign. When we come before you, we are equal. You should have made no distinction."

Take another example in which the ruler or chieftain of a Christian tribe in Arabia was concened. The name of the tribe was Ghassan. In the time of the Caliph Omar, this ruler, this king as he was in his own tribe, embraced Islam, and he came up to Mecca to perform the pilgrimage.

One of the ceremonies or rites prescribed for the pilgrimage is going the rounds of the Ka'Abā. There was a large concourse of peo-

ple when this chief was doing his rounds. Being a ruler and not yet quite familiar with all the teachings of Islam, he was wearing his robes, part of the robes trailing along behind him. It is not permissible in Islam, but he had just become a Moslem. Some Bedouin who was also making his rounds and who knowing the complete equality that Islam teaches, wasn't bothering about anybody, inadvertently stepped onto the robes of this chieftain. The result was that the robes, being caught under the heel of the Bedouin, the chieftain felt a jerk. He looked back and finding that an ordinary Bedouin had dared to step on to his robes he gave the Bedouin a slap on the face. The man didn't say anything at the time, but somebody pointed out to this chieftain, "You have done a terrible thing. You have slapped a Moslem, and that within the precincts of the Ka'aba. You are in for it."

The ruler replied, "What? I? A king?" The man said, "Yes."

"Is that so?"

"Yes."

The ruler thought "I shall go and enquire from the Caliph." So he went to the Caliph, Omar, and said, "Commander of the Faithful, will you enlighten me on one matter?" And Omar answered, "Well?" The ruler said, "If somebody among your people should, by mistake, or in a fit of temper, slap another, what happens?"

"Oh", replied Omar, "the person slapped will return the slap under the same circumstances."

"Is that so?" asked the ruler. The Caliph said, "Yes." He said, "If the person who happens to have given the slap to the other be a man of exalted station——?" The Caliph said, "There is no exalted station, because the Quran says 'The noblest among you are those who are the most righteous in their actions', and that is the only patent of nobility that we recognize. There is no other exalted station among us."

The ruler said, "Yes, but suppose he is a tribal chief?"

The Caliph replied, "Yes, even if he is a tribal chief." Then it struck the Caliph that the questioner might himself be the culprit. So he said, "Jibilla, you haven't by any chance done that sort of thing,

have you?" The ruler replied, "Yes, it so happened", and he related the incident.

The Caliph said, "Well, look here. If that man comes up and complains to me, you will have to stand in the precincts of the Ka'aba precisely at the spot where you were, at the time of the day you were there, and that man will go up and slap you."

That man, knowing that that would be his fate — and, he was only a recent convert; he had not been familiar with the precepts of Islam — left Mecca that night and became an apostate and reverted to his original Christian beliefs, but Omar didn't bother. In Islam everybody is equal, and no privilege can be accorded to anybody.

Some of you may be thinking that what Islam teaches is a very different thing from what the Moslems themselves do today. It is true all these vices have crept into Moslem society. That is why, in that verse that I read out from the Qur'an, it said:

"Remember these things. These are in the long run much better for you. You will be tempted by monarchy. You will be tempted by privilege. You will be tempted by inequality. If you keep away from them, it will be the better for you. If you fall into them, it will be so much the worse for you." And, unfortunately, it has been so much the worse for them.

Lastly, I come to social security. In the first instance, Islam makes it obligatory upon the state to do all that Sir William Beveridge has only recently recommended should be done. That is to say, Islam enjoins that every Moslem must in the last resort be provided by the State with the necessities of life — shelter, food, clothing, means of education.

The very first census that was taken in Islam was taken for that purpose; in order to find out whether there were people for whom provision had to be made so that the State should not be neglectful in the discharge of that obligation.

Omar, the great Caliph, used to go out at night at Medinah which was then the capital of the Islamic state. Occasionally caravans com-

ing from outside would stop there. Without disclosing who he was, he would find out from them how the different officers were behaving, how the administration was being carried on. Entering a tent one night, with his servant, he found an old woman who had a pot on the fire, on the boil, and was stirring it. There was no smell of food, so he said, "What are you doing?" She said, "We've got nothing to eat. The children are crying; they can't sleep on account of hunger. I put this pot on the fire, and put some water in it, and I am stirring it in order to make them think that food will soon be ready; perchance they might go to sleep."

Omar said, "Is that so?" She said, "That is so."

He said, "All right", and asked the servant to go back with him. He went to the state store in Medinah, and filled a bag with flour, rice, butter, some dried dates and other things. He asked the servant to put it on his back. The servant said, "Commander of the Faithful, I am here for that purpose; I will carry it for you." Omar said, "The obligation to provide for the necessities of the Moslems has been laid upon me, not upon you, and on the Day of Judgment I shall have to bear the responsibility, not you; please do put it on my back." He carried that bag all the way out to the encampment and took it to the woman and sat down with her and helped to cook the meal and feed the children. In thanking him the woman said, "You deserve a great deal more to be Caliph than that wretched Omar, who doesn't bother to look after us."

Even that ignorant Bedouin woman knew what was due to every subject of the state from the state.

Islam teaches that there is no absolute property in anything; all has been bestowed by God. You hold it as a trust. It recognizes private property as such. That is to say, you have power of disposal over what belongs to you, but it hedges it around by such correctives and laws that no abuses are possible in regard to the application of it.

So, on the one hand it corrects all the deficiencies and defects of the capitalistic system. On the other hand, by recognizing the principle of private property, it continues all the initiative and enterprise that



would otherwise disappear if the community were to become communistic.

So long as a man is alive and in good health, he has complete power of disposal over his property. True, extravagance has been prohibited in Islam. The Caliph Omar ordained for instance, that in the town of Basra no house, however wealthy the owner, should have more than three rooms. However, the rule of disposal is that so long as a man is alive and in good health, he may dispose of his property as he chooses, but he must cut off his own interest in his property, along with that of his heirs, if he wants to give it away. That, in ordinary cases, is considered sufficient control over his power of disposal.

But a Moslem has not free power of disposal by will. By will he may give away up to one-third of the property that he leaves. He may give part of it to charity, he may give it to a friend. The remaining two-thirds must go to his legal heirs, however much he may be offended with them and dislike them — it must go to his legal heirs and be distributed among them according to specified shares.

Out of the other one-third, also, he cannot augment the share of any heir. The shares are fixed, and he cannot give more to an heir out of the one-third over which he has power of disposition.

Finally the raising of the standard of living of the community as a whole has been made the duty and the obligation of those who are well off. It is not something that has got to be achieved as the result of class struggle by the poorer sections wanting to wrest something away by force or illegal means from the richer sections. It is an obligation which the well-to-do must discharge toward those who are not so well off in order to win the pleasure of God. And being an obligation of that kind, it is discharged with pleasure and brings the different sections of the community nearer together. The wealthy feel they are under somewhat of an obligation to those who have given them an opportunity to discharge this duty. The poorer sections feel "This is being done for us by our brothers", and the relationship between the two is fostered; it becomes affectionate. There is benevolence on one side, gratitude on the other.

On the other hand, if the same result were achieved by force and compulsion, it would leave a bitter taste behind. The poor people, even if they achieve their object, would feel that the rich people have so long been withholding from them something that was due to them, and that they have been compelled to recover it from them by force. The rich would feel that they are being subjected to blackmail and that they are being deprived of what was rightfully theirs in order to provide for the lazy and the ne'er-do-well. Under the Islamic system, that state of affairs is avoided.

The equality in Islam goes so far that in our mosques there are no pews, consequently no reservation of seats for anyone. And more, we have no priesthood. No human being among us, not even a prophet, stands as an intermediary between God and man.

From this you can judge how, in each aspect of human life, individual, domestic, communal, national, international, Islam, by bringing about freedom, toleration, equality before the law and respect for each other's beliefs and ideals, seeks to promote peace and international amity.

## Light

Jean Milne Gower

How often have I trembled in dark places  
Like an affrighted child,  
Not knowing that within my easy reach  
Luminence awaited but the turning on.  
A little twist of seeking fingers,  
A little impulse toward self-help,  
And lo, the darkness vanished!  
It was as though God's hand had guided mine,  
And almost I could hear His voice  
Saying again, "Let there be light."

—The Daily Word

# Science and the Existence of God

By Khalil Ahmad Nasir, B.A.

The Reader's Digest in its issue of December, 1946, has published a beautiful condensation of Mr. A. Cressy Morrison's book "*Man Does Not Stand Alone*." Mr. Morrison is former president of New York Academy of Sciences.

He has discussed seven reasons why a scientist believes in God. In this material age, when the world is ignoring its Creator, such an article is most timely and welcome. There is an ever growing need that those scientists who believe in God should tell the world that Science does not stand against belief in God as is supposedly regarded by the general public. Rather it supports by its day by day discoveries that this intelligently designed universe could not be without God.

It is interesting to note that Quran, the Holy Book of Moslems emphasized this fact for fourteen centuries. The Quran, time and again expresses it in different forms. It discloses that to understand and recognize God, one should look over in the Universe. This whole system will supply sufficient proof of a Creator.

Darwinian theories were interpreted by many to mean that science is in basic conflict with the very idea of religion and God. But, Quran has emphasized that real science is not against God. It rather helps to find Him. Mr. Cressy Morrison certifies this Quranic statement when he says:

"In the ninety years since Darwin, we have made stupendous discoveries; with a spirit of scientific humility and of faith grounded in knowledge we are approaching even nearer to an awareness of God."

Let us go on with Mr. Morrison and make a little detailed study of the seven reasons he has offered why a scientist believes in God.

Here is the first:

"By unwavering mathematical law we can prove that our universe was designed and executed by a great engineering Intelligence."

Mr. Morrison has made this point clear and has given many ex-

amples. He tells us that so many exacting conditions are necessary for life on the earth that they could not possibly exist in proper relationship merely by chance. The order of rotation of earth, the proper distance between the sun and the earth, their peculiar construction, all go to prove that "There is not one chance in millions that life on our planet is an accident."

The idea that this universe has been designed by a great engineering Intelligence has been well expressed. The same truth has been revealed more beautifully by the Holy Quran. It says:

"Blessed is He in whose hand is the kingdom, and He has power over all things. Who created death and life that He may try you — which of you is best in deeds; and He is the Mighty, the Forgiving. Who created the seven heavens alike. You see no incongruity in the creation of the Benificent God; then look again, can you see any disorder?"

In these meaningful words, the Holy Quran has put forth the argument in the shortest terms. The Quran goes further to challenge the non-believers if they can find any flaw in the system. Still more, it also explains the philosophy behind life and death. Allah's two very important attributes have also been mentioned to explain that the whole universe is controlled with these attributes of the Creator. One marvels at the beauty, the vast meanings and the brevity of these verses.

Mr. Morrison's second reason is that the resourcefulness of life to accomplish its purpose is a manifestation of all pervading Intelligence. Truly life possesses an immense amount of energy to accomplish the most difficult tasks. Who else but God could motivate this incomprehensible store of life?

The Holy Quran has not ignored this argument either. In a single verse its whole sense has been conveyed with a treasure full of wisdom. It says:

"Verily, We have not created, the Jinn and the Man but that they may worship Me."

In other places, the Quran has explained what the Arabic word

for worship, *Ibadat*, means in Islam. It not only means expressing gratefulness to the Creator and obeying all His laws but also acquiring His attributes. The very idea of acquiring Allah's attributes conveys the sense of the resourcefulness of life. No other purpose of life could be higher than *Ibadat* and none other needed more resourcefulness.

The learned scientist tells us next about "the animal wisdom which speaks irresistably of a Creator who infused instinct into otherwise helpless little creatures." We cannot imagine how an athiest can logically refute this truth. The point has been stressed by the Holy Quran in the following words:

"There is no animal on this earth but Allah has arranged for its sustenance."

The Quran presents the case with a universal statement without a single exception. How could it be possible at all without a Creator to manage so beautifully for every living creature on the surface of the earth?

Here is the fourth reason sponsored by the former president of the Academy of Science: He says: "Man has something more than animal instinct — the power of reason."

How could this power of reason be the result of Darwinian conception of evolution? In Mr. Morrison's words it is but a spark of universal Intelligence. The Quran has already explained this important truth with a convincing assertion:

"Certainly, we created man with the best capacities." (xcv:4)

The verse not only tells us about the power of reason, but also about Man's other singular capacities. How could this endowment of highest faculties for development and unfoldment possibly be explained without God? In another chapter it says:

"Let the creation of the perfect and blameless soul of man which is endowed with the faculty of distinguishing between right and wrong bear witness." (Ash-Shams)

This verse strikes at the heart of the point. The power of reason

has further been defined as "The faculty of distinguishing between right and wrong" and it has been brought forth to bear witness on the Creator.

The fifth reason given by the esteemed scientist is the provision for all living. Just an accident of nature could never bring out this flaw provision. The Holy Quran has explained this in just one word. Giving various attributes of God, it also describes Him as "Raziq" that is the Sustainer. The exposition of this attribute is a proof in itself of His existence. In fact, the Holy Quran has given about ninety-nine attributes of God and presented their expression in this world as a proof of a living God. At one place it particularly appeals to the human conscience with a clear and precise statement of this argument. It says:

"What! Do you indeed disbelieve in Him Who created the earth in two periods and do you set up equals with Him: that is the Lord of the worlds? And He made in it mountains above its surface, and He blessed therein and made therein its foods."

This verse has brought forth a double edged argument. The reason described logically refutes not only the non-believers but also the polytheists.

The scholarly writer has described the economy of nature as his next argument. He tells us that only infinite wisdom could have foreseen and prepared with such astute husbandry.

The Holy Quran has elaborated the point more exhaustively in various places but has again explained the whole argument with just one word, "aa'limul ghaib." This attribute describes God as the "Knower of the Unseen." Verily only He who could know and perceive all the most minute details beforehand could be in a position to husband the nature with a flawless economy.

Finally our learned writer has touched the point that the very fact that man can conceive the idea of God is in itself a unique proof that there is one God.

The Holy Quran has not omitted this argument either. It says that the very soul of the mankind were infused with the idea of a Creator. They were reassured with the question, "Alastu bi rabbe

kum" i.e. "Am I not your Creator?" and they answered, "Bala" i.e. 'Yea!' "Thou art our Créator and Sustainer."

In another place the Holy Quran says:

"Verily, We have sent prophets to every nation with the message, worship God."

So, the very conception of God has been present in mankind everywhere and since the very beginning of its life of reason.

We are in complete agreement with all the reasons presented by Mr. Cressy Morrison. Nevertheless, we only want to add, why should we not turn to the Holy Quran which exposed all these truths so clearly and definitely fourteen centuries back—far before the dawn of modern science? Does this not prove that the very existence of such a magnificent, unique and matchless Book is in itself a proof of God?

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### *I Trust in Thee*

Ruth Friestedt de Chantal

I do not know Thy plan for me,  
But this I know: I trust in Thee  
To be my counsel and my guide;  
So in Thy presence I abide.

I listen to Thy still small voice,  
Which bids my heart be glad, rejoice;  
For Thou hast promised to be near  
To banish every doubt and fear;  
To give me courage, faith and power  
To do thy will each day, each hour.  
And when to Thee my thoughts I raise

# Facts and Forces

## The Case For The Arabs

The tragic muddle of Palestine has been clouded by so many conflicting promises that any settlement is bound to be unfair to some who accepted in good faith the promises offered them. Unfortunately, it can be no consolation to the disappointed to know that the promises they accepted were made by men who had no moral or practical right to give what they had promised.

Yet it is a fact which must influence American policy. We can get a clearer understanding of this (since Palestine is so fraught with emotional and religious significance) if we consider a hypothetical parallel case. Let us suppose that the United States, having undertaken to assist the Filipinos to self-government, had then turned to another people suffering under Japanese oppression who had lived in the Philippines many centuries ago but were now wholly foreign to the islands. Suppose that the United States had promised them these islands to form a commonwealth of their own. Even if the second promise were endorsed by Great Britain and other powers, and even though the Filipinos agree that victims of Japanese oppression should be given every possible aid and comfort, they would not admit the right of the United States to make such a promise. They would resist all efforts to fulfill it. American public opinion would surely support them.

It is difficult to answer the Arabs when they say: "You Americans talk of protecting minority rights. Does that mean a majority is to be trampled on, made a minority against its will in its own home? You speak of self-determination of peoples and regions, of free elections, and democracy. Is Palestine not to have the right of self-determination? Why not let us have a free election on the destiny of our own country? Why should not we be allowed to decide our future in a democratic way? And isn't it strange that, in spite of all your expressions of horror at Nazi persecution of the Jews and all your professions of pity and desire to help — isn't it strange that you, in Canada, and Australia, and South America and other countries with space to spare should not be willing to accept your proper share of these refugees instead of demanding that one small country bear almost the entire burden?"

In connection with this last point, the Committee of Inquiry reported: (1) that "Palestine alone cannot meet the emigration needs of the Jewish victims"; and (2) that "such information as we received about countries other than Palestine gave no hope of substantial assistance in finding homes



for Jews." That does not leave a good impression of Occidental justice, not to mention mercy.

The Arabs were not responsible for the persecution which has led to this emigration. They argue that it is not just that they should be compelled to pay for the sins of others by opening their country to hundreds of thousands of sufferers from European anti-Semitism. They would do their share for refugees on a quota basis if other, and bigger, countries did likewise. But to ask them to bear the whole burden is, they protest, a mockery of justice. Sympathy for a wronged people does not justify wronging another people. Shameful though it is to abandon a promise, it is no better blindly to enforce an unjust promise. And it is not just to force the majority of the inhabitants of a country to accept a large scale immigration which would leave them outnumbered in their own home. The "ethnic principle" which we are upholding so vigorously against the Yugoslavs and Russians in Trieste would be grossly violated by such action.

Kermit Roosevelt, Harper's Magazine

## Our Divorce Courts Reach Record

For every three families that were formed last year in this country, one family broke up. More than 502,000 marriages ended in divorce courts in 1945. This all-time record represents a gain of more than 25 per cent over 1944, which was previously the highest year. The Federal Security Agency, which is reporting divorce statistics for the first time, says that the rate is now nearly twice as high as it was only nine years ago. This appalling record constitutes one of the most dependable indices of the disintegration now manifesting itself in American life. It may not be dismissed with the complacent observation that the divorce rate always rises in a period of prosperity. The sickness of family life in this country, the disastrous effects of which are visited in full force on the nation's children, is a malady whose causes and cure must be sought at a level far deeper than that. Hollywood promiscuity and growing liquor consumption are factors in the debacle. The housing shortage and the aftereffects of war have something to do with it. But underneath all these is the insecurity of men and women who have failed to attain a spiritual integration adequate to sustain them in living together in these terrifying times. Only the church can point the way to the achievement of this inner security. The soaring divorce rate indicates how well it is doing its work.

Christian Century

# A New Biography of Muhammad \*

Colonel Bodley had the advantage of spending seven years among the oasis and desert Arabs of the Sahara and is thus in a position to appreciate the background and the reactions of an average desert Arab to any particular situation. His book is valuable from that point of view. Wherever a knowledge of the desert and of the ways of life and thought of its roaming population could have furnished him with a key to the solution of a problem or the unravelling of a situation he has succeeded in forming a correct estimate and in pronouncing a fair judgment. His life among the Arabs of the desert has engendered in his mind not only sympathy with them but also admiration for their simple philosophy of life. This has enabled him to produce a graphic and gripping biography of the Prophet of Islam. He has, however, permitted his judgment to be coloured by the fallacy that to arrive at a correct understanding and appreciation of the actions and motives of the Holy Prophet, all that was needed was an intimate knowledge of the working of the minds of the desert Arabs. He forgot that the Qureish, who carried on a ruthless campaign of persecution against the Prophet and his companions over a long period which was designed to compass their complete annihilation, were themselves Arabs and prided themselves on being the true representatives of their people. While on the one side there were Mohammed, Abu Bakr, Omar, Otham and Ali, etc., there were on the other Abu Jahl, Abu Lahab and Abu Sufian, etc. Also the Prophet's precepts and example did bring about a miraculous change in the character, outlook and achievements of those who believed in him and identified themselves with his cause. The passage of thirteen and a half centuries has brought about a considerable amount of deterioration even in the Arab character. When, therefore, on the strength of seven years' residence among the desert Arabs Colonel Bodley claims in the introduction of his book "I have an idea that I can think and feel as Mohammed did. I certainly understand his problems", the claim evokes a smile or a sigh according to the predilections of the particular reader. If Colonel Bodley could think and feel as Mohammed did, he should have succeeded in bringing about a revolution in Europe and America comparable to that which the teaching and example of Mohammed achieved in Arabia thirteen hundred years ago.

The book under review abounds with instances where Colonel Bodley's judgment, notwithstanding his intimacy with the desert Arabs and his sympathy with and admiration for the subject matter of the book, has been led astray because he has relied too much upon the stories that he gathered from

\*THE MESSENGER, THE LIFE OF MOHAMMED. By R.V.C. Bodley, Garden City, New York, Doubleday & Company, 1946 pp.xii-368 \$3.00

his associates in the desert, or judged his data against his own background, being convinced that he could "think and feel as Mohammed did". It would be a tedious task to sift out all such instances in the book under review and we would content ourselves with drawing attention to a few as illustrative of the rest.

Colonel Bodley assumes that the word Allah, which is a specific name for God in Islam, is merely a contraction of Al-Ilah, meaning *The god*. Any Moslem divine could have set Colonel Bodley right on this if he had taken the trouble to make an inquiry.

Colonel Bodley has throughout stressed the simple straightforward and uncompromising nature of the Prophet's mind wherever the character of his teachings or the integrity of his doctrine was concerned. Yet we are surprised to find that he appears to give credence to the absurd story that the Prophet once wavered to the extent of suggesting that certain idols worshiped at Mecca might be recognized in conjunction with Allah (page 82). Had Colonel Bodley forgotten that when the Prophet's revered uncle Abu Taleb tried to persuade him at the very commencement of his ministry to tone down his denunciation of idols and false gods the Prophet had replied "If they were to place the sun on my right hand and the moon on my left it would not make me desist from my purpose". What Colonel Bodley refers to is a pure invention of the Prophet's detractors though we recognize that Colonel Bodley is not himself responsible for it.

Similarly, following some of the entirely unauthorized versions that became current among Moslems in the second and third century when very large bodies of Christians had joined the ranks of the Moslems, he ascribes to the Quaron and the Prophet the doctrine of the bodily ascensions of Jesus to Heaven before he was dead and his officiating there between God and man (pages 89, 90, 240). Yet nothing could be more repugnant to the Islamic teaching on the subject. Colonel Bodley in support of his version purports to cite a verse from the Quaron which he translates as follows — "Yet they slew him not, and they crucified him not, but they only had his likeness". Again, we realize that Colonel Bodley is not himself responsible for this translation, but that does not make the translation accurate. The context of the particular verse is that it refutes the claim of the Jews that they had inflicted upon Jesus, who claimed to be a righteous prophet of God a humiliating and ignominious death upon the Cross, which according to their scriptures amounted to a complete refutation of his claim. The correct translation of the part of the verse quoted by Colonel Bodley is "They did not

succeed in killing him nor in putting him to death upon the Cross, but the semblance of death was created for them". The Jews claimed that by procuring the death of Jesus upon the Cross they had established that Jesus had died an accursed death and could therefore not be a righteous man. The Quaron again refutes this and says that God honoured Jesus and raised him towards Himself. There is no reference here to any bodily ascension, nor is there any reference anywhere to Jesus officiating between God and man.

On the subject of Islam sanctioning a restricted polygamy subject to the condition of fair and equitable treatment, Colonel Bodley is of the opinion that the condemning of polygamy would have cost the Prophet many followers without doing him or his cause much good, so he let the system continue but under limitation and restrictions (page 91). Yet Colonel Bodley has himself testified in several places in his book that the Prophet was not given to making compromises where the question of his teachings or doctrine was concerned. The Arabs were, for instance, hard drinkers and yet when alcohol was forbidden in Islam in one moment they became the soberest of people. They were not more addicted to polygamy than they were to wine and if restricted and limited polygamy had not been permitted in Islam as a social safety valve, particularly in emergencies, there is no reason to think that the Moslem Arabs would have had any more compunction in giving it up than they had in the case of wine and strong drinks.

Colonel Bodley considers that the question whether the Prophet's journey to the Heavens was a physical reality or a dream has never been determined (page 115). That is not so. Apart from fairy tales that the fertile imagination of story tellers has invented, the experience has always been known to have been a vision. There is the testimony of Aisha that on the night of the Vision the Prophet was asleep on his mat as usual.

Colonel Bodley has fallen into a grievous misjudgment of the character of that great and noble companion of the Prophet, Abu Bakr. Describing the incident when the Prophet and Abu Bakr were in the cave and the pursuing Qureish had arrived at the mouth of the cave, Colonel Bodley says Abu Bakr "was a city man of past fifty. He had been through a lot during the past years, and this kind of escapade was completely outside his pattern of life. He was extremely frightened and said so" (page 127). That Abu Bakr was frightened is correct, but not with the kind of fear that Colonel Bodley ascribes to him. He had begged the Prophet that he should be permitted to accompany him when the time came for him to leave Mecca, to share every particle of the danger to which the Prophet would be exposed on the occasion. He had no fear of any kind whatsoever for himself. When the pursuing Qureish arrived at the mouth of the cave all Abu Bakr was fearful about was that they might inflict some injury or humiliation upon the Pro-

phet himself. His fear was all for his revered and beloved leader. This is made quite clear by authoritative accounts of the incident. This is a typical illustration of Colonel Bodley taking an incident and putting his own interpretation upon it because he thinks he understands the mind of the average desert Arab. He has certainly failed to understand and to judge accurately the emotion that overpowered Abu Bakr on the occasion under discussion. Had Colonel Bodley put himself in the place of Abu Bakr he would not have so sorely misjudged him.

He does Abu Bakr another injustice when he ascribes to him a political motive for consenting to the marriage of his daughter Aisha to the Prophet. He says, "A well-to-do Mecca business man, he had sacrificed all for Mohammed's cause. It was understandable that he would look for a stable political alliance with the leader whom he had supported during his darkest days" (page 146). Colonel Bodley does go on to say that Abu Bakr had probably other less material motives in as much as he believed in Mohammed, respected him and liked him. It is enough to point out that at the time when Aisha's marriage to the Prophet was decided upon there was no apparent prospect of any political benefit to be derived from such an alliance by anybody, least of all by Abu Bakr, whose dearest wish was to lay down his life in the cause of Islam under the leadership of the Prophet. The darkest days to which Colonel Bodley refers were still at their darkest and apparently growing darker.

In dealing with another matter, Colonel Bodley observes "Abu Bakr and Omar alternately upraised their daughters and sat gloomily in their houses. Apart from having their leader upset, the repudiation of Aisha and Hafsa might change the whole of their futures". (page 267). Here again the implication is that the alliances of Abu Bakr and Omar in the way of family relationship with the Prophet had a political motive behind them. Colonel Bodley appears to be under the misapprehension that Abu Bakr and Omar in their relationship with their most beloved and revered leader were influenced by the motives of the average desert Arab of the fourteenth century after Mohammed. As a matter of fact the accounts relating the incident to which Colonel Bodley here refers appear to suggest that Omar was anxious that if Aisha and Hafsa had been guilty of causing any uneasiness to the Prophet he should divorce them and set himself free from their importunities.

Colonel Bodley appears to think that the Prophet was anxious to provoke an armed conflict with the Qureish shortly after his arrival at Medinah (page 154). The utter destitution of the Prophet himself and of his companions in Medinah at the time of all means requisite for an armed collision with

the well-armed and well equipped and numerous forces of the Qureish is a sufficient refutation of this absurd calumny.

Another instance of the confusion of thought into which Colonel Bodley has occasionally permitted himself to slip is to be found at pages 191 and 192. He says, "The inhabitants of Adhal and Kara, two towns not far from Medina, sent an embassy asking for missionaries. Unsuspectingly Mohammed sent them unescorted. On the way they were attacked by their potential hosts. Those who were not killed were made prisoners. When they refused to recant, they were delivered to Mecca, where Koreishites put them to death. In the same month a similar act of treachery took place. Another tribal chief expressed a desire to have the doctrines of Islam explained to his people. This time Mohammed sent a larger and all-armed party. However, it was ambushed by a different tribe from that to which it was bound, and massacred. Only one man escaped to bring the news to Medina. Mohammed was mortified and angry. These people who could not see as he did tried his patience. Standing in the mosque, he relieved his exasperation by denouncing the murderers with curses. Then he went out onto the desert with his men to show that he could hit as well as shout. The tribesmen did not relish this and rarely met him in an open fight. In fact they usually retreated so hastily that they had to leave their animals behind. These Mohammed took possession of and drove back to Medina, once more proving his theory that offensive action pays even when it is unwarranted."

We fail to understand what part of the Prophet's action on this occasion Colonel Bodley regards as "unwarranted." The action was taken after more than ample provocation, had according to Colonel Bodley himself, been furnished.

In the matter of the divorce by Zaid of his wife Zeinab who was the Prophet's first cousin and her subsequent marriage to the Prophet Colonel Bodley has again given credence to the usual malicious tale invented by the Prophet's enemies (pages 200 to 201). It must be remembered that Zeinab as stated, was the Prophet's first cousin whom he had known intimately all his life. She was not married to Zaid till she was over thirty years of age. When Zaid told the Prophet that Zeinab was unhappy with him and that he intended to divorce her, the Prophet said "Cleave unto thy wife and fear God". If the Prophet had at that stage been anxious to marry Zeinab himself he would not have dissuaded Zaid from a divorce in such strong terms. The Prophet's alleged visit to Zaid's house in his absence and his supposed exclamation at his seeing Zeinab while she was not fully dressed are nothing but a fabrication. Even if such an accident had occurred the exclamation might well have been an innocent one meaning that God may incline Zeinab's heart more affectionately towards her husband.

In the affair of Aisha's necklace Colonel Bodley has made his own cal-

culatation of the time and concluded that the circumstances bear an appearance adverse to Aisha. Here Colonel Bodley has given too full a rein to his fancy rather than confine himself to actual fact. He asks where did Safwan appear from, a considerable time after the caravan had departed? As we have remarked, the calculation of time is Colonel Bodley's own, but Safwan's appearance has a simple explanation. All accounts agree that it was Safwan's duty on that morning to follow up the caravan after its departure, as was customary, so as to make sure that nothing had been forgotten or left behind by inadvertence.

Colonel Bodley also appears to entertain the misapprehension that the arrangement of the Quran was left to be done haphazard by Zaid ibn Thabit. This is incorrect. The arrangement, of the chapters and the arrangement of the verses in each chapter was settled by the Prophet himself. Whenever a verse was revealed he indicated its place in the particular chapter to which it belonged. It is true that the Quran was collected into one volume after his death but the arrangement followed was that which he had himself prescribed.

To the non-Moslem whose means of access to the Quran is through some translation or the other, there does not appear to be much arrangement or sequence among the chapters, but this is due to lack of familiarity with the rules of interpretation of the Quran.

Colonel Bodley points out that the earlier chapters are dominated essentially by poetic inspiration and are more impassioned than the later chapters which are more prosaic and more doctrinal. This was bound to be so. The earlier chapters relate more to the Majesty and Attributes of God. They are designed to compel the human heart into faith in, submission to and adoration of the Almighty. When the foundations of a Moslem Society had been laid it was necessary that that Society should have revealed to it its code of laws and conduct. The later chapters deal largely, though by no means exclusively with these laws and rules.

When all that could be said in criticism of Colonel Bodley's very valuable book has been said, the book must yet be pronounced a great production. We have drawn attention to some of the blemishes from which the book suffers but this particular biography of the greatest figure in history suffers far less from blunders and blemishes than is the case with the vast majority of books written by non-Moslems on that subject. Most of them are intended to be an amount to no more than propagandist calumnies. Even those that attempt an impartial appraisal are too often marred and vitiated by grave defects due to ignorance and prejudice. To none of these charges is the book under review or its author open. Colonel Bodley has studied his subject deeply and sympathetically and his book must occupy a high place among the products of non-Moslem authors on the same subject.

## The Book-Shelf

IRAN. By William S. Hass, New York, Columbia University Press, 1946. pp. 257. \$3.50.

Iran may rightly be called a forgotten country. There is hardly any book in the market about a land which proudly looks back on a recorded history of two and a half milleniums and a civilization that transcended in importance its national borders. Today we have come to a point in world history that we cannot neglect any country or any people, much less Iran or Iranians. A thorough understanding of her history, people and culture is essential because she has made a dramatic reappearance on the world stage. Iranian oil is so momentous an issue that upon it will depend not only the fate of Iran but also of the entire world.

Dr. William S. Hass has laid the English speaking public under a deep debt by writing this scholarly book. He is eminently qualified to discuss Iran because he spent five years in that country as adviser to the ministry of education, during which period he not only traveled extensively but helped in organizing the Tehran University and founded a Museum of Persian ethnology and anthropology.

In his introductory chapter, Dr. Hess gives a fascinating survey of Iran's long history in which he graphically describes her many and varied achievements. He makes it particularly clear how deeply the Persians appreciated the culture of her subject nations and how incalculably is the western civilization indebted to the Persians in politics, architecture, handicrafts and religion. In this chapter, the author traces the history of the western interference in the affairs of Iran and brings it down to the time of Reza Shah Pahlavi.

The book is comprehensive with chapters on religion, society and government, and the cultural and economic situation. Perhaps the two most illuminating are the chapters of Reza Shah Pahlavi and the present outlook. Though at times very critical, he is genuinely friendly and sympathetic toward Iranians. Typically a product of western civilization, the author of this valuable monograph betrays a lack of understanding of certain Islamic institutions. However, no one can blame him for his honest opinions. At the same time, it is important to bear in mind that everything western is not right, and everything must not be judged by western standards. Many western standards are undergoing a thorough change and we are sure that in many things the picture will be entirely different in the



future. A time is coming when the west will be forced to bow down to Islamic institutions correctly interpreted and properly understood.

A very timely, readable and competent work which gives intelligent interpretation of current events in the Middle East.

S.M.R.B.

**RELIGION IN AMERICA.** By Willard L. Sperry: New York: The Macmillan Company, 1946. 318 pages. \$2.50.

"Religion in America" was written to give the British public some idea about the religious situation in America. It is a highly informative book and will be of interest even to the American reader as he "will be, as it were, looking over the shoulder of the author engaged in the task of interpretation."

The book begins with an account of the religious situation in the thirteen original colonies, devotes two chapters to the Separation of Church and State, two to the 256 Denominations and one each to The Parish Church, American Theology, Religious Education, The Negro Churches, American Catholicism, and Church Union.

The author points out, a very happy result of separation of the church and state has been the absence of the bitter religious controversy which has been so characteristic of European history. On the contrary, the divorce between religion and education has exercised a most unwholesome influence. The author, however, is not very hopeful about the efforts that are being made in America in order to remedy this melancholy situation: "You are apparently now trying to reintroduce some sort of religious instructions into the rate-supported schools. If you succeed, you will have done something which there is no slightest prospect of our being able to do." (p. 59)

The chapter dealing with the small sects is very beautiful. Dean Sperry makes it clear that it is misleading to form an opinion about the fragmentation of church in America by the number of bodies listed in the census, because the vast majority of them are too small to be listed in the census.

Dr. Sperry's remarks about the present controversy over the New Orthodoxy are very interesting: "our most vocal theologians — one might almost say, most vociferous — are either at the humanist left or the neo-orthodox right. There remains a great middle body of persons, traditionally Christians, who are candidly perplexed or inarticulate . . . . . My own impression is that eventually the new inarticulate middle group may find voice and may achieve, if not some synthesis of the two trends, then at least a working compromise." The author shrewdly asks the question with regard to the Neo-orthodoxy: "We sometimes wonder whether it actually is an affirmation of strong faith, whether indeed there may not

be in it a 'veiled backward glance of agnosticism,' and thus a subtle form of deception."

An introductory chapter gives an account as to how the American religious life differs from that of England. The book fittingly concludes with a chapter which sheds illumination on the whole story.

I.H.

**NEW TESTAMENT LIFE AND LITERATURE.** By Donald W. Riddle and Harold H. Huston. Chicago, University of Chicago Press, 1946 VIIx263 pp. \$3.00

The purpose of this book is to picture the New Testament literature as it emerged out of the life of the first and the second centuries. In the beginning there were no Christian writings. It was only after A.D.50 that Paul's letters, oldest of the New Testament writings began to be composed. With the rise and growth of the Christian movement, the Christians wrote, in order to answer a felt need, separate documents — sermons, parables, traditional sayings, legends and others — which were later collected as Scripture, and put together as New Testament:

"We have before us the panorama of New Testament literature and chronology. It is varied as were the people and the times which produced it. Letters, gospels, apocalypses — but all primarily religious documents and only secondarily to be considered history and literature."

The book opens with an illuminating sketch of the political, cultural and religious events of the long period in which the New Testament came into being and closes with an appendix containing an analysis of the leading ideas of the New Testament. According to the present reviewer "THE RISE OF CHRISTIANITY" forms an important chapter of the book wherein the authors present the theory:

"Throughout the career of Jesus all that was done and said would leave the movement still within the pale of Judaism . . . . the main current of their activities still moved within the broad limits of Judaism." In other words, Jesus was not the founder of Christianity, his religion was Judaism in its pristine purity.

In this chapter, the authors vividly catalog the factors which gradually and ultimately developed this reformed Jewish movement into a religion distinctly separate from Judaism.

The excellent bibliography, which covers the entire field, will be a great help to those interested in the subject.

In short, this is a highly instructive and stimulating volume which offers a fascinating study not only to the scholar but also to the general reader.

S.M.R.B.

# What Is Islam?

Islam is the religion which is wrongly called Mohammedanism.

1. Islam means:

- (1) Peace
- (2) Surrender

The significance of the name Islam is the attainment of a life of perfect peace, and eternal happiness through complete surrender to the Will of God.

2. Absolutely uncompromising monotheism is the central doctrine of Islam. "La-Ilaha, Illallah Muhammadur-Rasululla." "There is none worthy of worship but one and the only God (Allah), who possesses all excellences, and Muhammad is His prophet." This is the most important doctrine of Islam. Furthermore, Islam helps us to establish a permanent relationship with God and to realize Him during our earthly life as our Helper and a guide in all our affairs and undertakings.

3. Islam requires belief in all the prophets and spiritual guides including Abraham, Moses, Jesus, Krishna, Budha and Confucius. Islam represents the completion of the mission of all the prophets from the earliest dawn of history: In fact all the prophets of God came with one and the same mission. Thus Islam establishes peace between all religions.

4. Quran, the Moslem Scripture — the Word of God was revealed to the Master-prophet Muhammad over thirteen hundred years ago and has been preserved intact without the slightest change. There are millions and millions of Moslems who know the whole Book by heart. It is an inexhaustible mine of spiritual truths which satisfy the needs of all peoples in all countries and all stations of life.

5. The establishment of true democracy and universal brotherhood without any discrimination of caste, creed, colour or country is the unique and unrivalled distinction of Islam. Islam has not only propounded but fulfilled and realized the splendid principles of democracy in the actual life and action of human society.

6. Following are a few of the specific peculiarities of Islam:

- (a) Liberation of women by establishing the equality of both sexes, safeguarding their rights and liberties and raising their status.
- (b) Absolute veto on all intoxicants.
- (c) Solution of economic problems.
- (d) Furnishing of humanity with the noblest practical ethics.
- (e) Promotion of science and education.

7. Following are some of the obligatory duties laid down by Islam:

- (a) Daily prayers.
- (b) Fasting in the month of Ramadan.
- (c) Fixed almsgiving and charity.
- (d) Pilgrimage once in one's lifetime, provided circumstances allow.

8. According to Islam life after death a continuation of life on earth. Heaven and Hell begin right from here. Heaven is eternal and everlasting, while Hell is temporary. Hell is as a hospital treatment for the human soul which, as soon as it is cured, goes to Heaven. Heaven is the attainment of a life of everlasting progress and complete joy and happiness through union with God and by the development of the fine spiritual qualities and the unlimited capacities that have been implanted in man.

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